

day and growth of an old seed or potato, as it dies and grows into a new crop. That is the way of the world, and that is the way that prompted the spirit of Charles Sumner to make use of Cora Tappan (now Richmond) on the 10th of September last at the Chicago Convention. He was the first to announce the next radical change in our government would be to abolish the office of President entirely. And already we hear a mind like that of Sumner, who was a man of great imagination, and a meeting held in Clark's hall in that city, on the 26th of December, past, to take into consideration the propriety of abolishing the office of President and also the office of Senator. It is a bold and scarcely worth of notice, nevertheless, in view of the signs of the times, may it not be well for us, as spiritual philosophers, to take a look at our political system, and at our future.

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PRIMAL CURSE.
 Edited by M. L. Hollbrook, M. D., Editor of the "Herald of Health," with an Appendix on the Care of Children,
 by Dr. C. A. Loring, Dean of the New York
 Medical College, for Women, etc.

The difficulty has been, not to find what to say, but to decide
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His work is an attempt, in the absence of any other, to trace back to the beginning of the world the evolution of man, and to show how the various races of the world have developed from the first man. It is a work of great interest and value, and one which will be read with pleasure by all who are interested in the history of the world.


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DR. IRA DAVENPORT, father of the Davenport Boys, and 'Dr. Frank T. Ripley, dance test medium and lecturer, will start for Boston, Mass., by the way of Chicago on the 14th of Feb., to give lectures and tests at Public Halls. All Societies wishing a trial from them to lecture and give tests will write to Dr. Ira Davenport, St. Louis, Gratiot Co., Mich.

Avs. Illinois,

THE subject of safety from fire and disease in private dwellings, is made the subject of an able and exhaustive article in the March number of the *International Review*, published by A. S. Barnes & Co., of New York.



PHILOSOPHY

AND SCIENCE

ARTS, SCIENCES, LITERATURE

VOTED TO PHILOSOPHY

ROMANCE AND GENERAL REFORM

Birth Gears no Hash, Shows at no human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

BURDEN.
BY EMMA TUTTLE.

I wonder if God knows how much I need
An hour of silent rest,
When to wade wading weary duty speed
And serve her swift and lost.

I am so tired of weeping fingers raised
To signal me to come,
To go for fainting, curled or propped,
My weary soul sits dumb.

I try to shut my eyes, but, lo, my ears
Catch voices calling me,
And even I hear the drip of falling tears
When I would quiet be.

Tear-dimmed blue eyes, or drooping golden
Lids, blue eyes,
With life are blurring over;
Sore need of little words of comfort said
So many times before.

Ah, woe is me! For nothing can I give
So weak and faint am I,
It scarce is sweet to breathe and only live
As one about to die!

God knows my need and sends his angels
Low,
With healing on their wings,
Warm thrills the blood which feebly courses
And flows.

My soul grows strong and sings,
I win a power from their celestial eyes,
So deep for earth to break,
I half forget the way lips shake to sighs
When hearts are worn and aching.

And seeing how they triumphed o'er pain
Who once were burdened low,
I kiss the cross, and taking heart again,
Feed strong to bear and do.

The Antiquity and Purpose of Baptism.
BY M. R. CHAVEN.

The origin of Christian baptism, like the Jewish rite of circumcision, is lost in remote antiquity. Evidence that it was a religious ceremony in practice by Gentiles before the time of Christ, is shown from Tertullian (c. 200), who refers to the baptismal fonts placed at temples for sprinkling devotees with holy water. A belief in the cleansing efficacy of water by baptism for the washing away of sins, previous to a life of holiness, has become so generally received before the Christian era, that Origen and Cyprian both allude to the ceremony as an ancient means of obtaining salvation. The fact that it was not instituted by religious teachers, but was a part of the economy of the Jewish priesthood, is further testimony in corroboration of its antiquity.

Dr. Schumacher, in his "Popular Theology," admits that it was a religious ceremony antecedent to the Christian dispensation by saying: "The classical reader need not be informed that various institutions were common among the heathen nations previous to the Christian era, and that it was by the ceremony of baptism that the Romans admitted members into their associations," etc. It was evidently through social intercourse with those ancient religions, together with the arguments spoken of by Philo Judeus, who migrated from Egypt to the rural districts of Palestine subsequent to the Macedonian invasion, that John the Baptist received his religious impulses and faith in water baptism for the remission of sins.

Dr. Coleman, in his "Ancient Christianity," is "impartial" in his view. The baptism of John was a peculiar ordinance, essentially distinct from Christianity. "John's baptism," he says, "was a religious ceremony, but not a sacrament, to distinguish it from Paul's baptism, which was a sacrament, and under Paul's preaching, to be baptized in the name of the Lord Jesus, for sectarian distinction." John's baptism was a religious ceremony, as commanded by Jesus, done in the name of the Father, Son, and Holy Ghost, rendered another and essential of water equally essential to be of avail.

Presbyter baptism appears to have been administered by the Jews before the time of Christ, as shown from the fact that those priests and Levites sent by the Sanhedrin to interrogate John, and who were sent to him, did not apparently look on his instructions as religious novelties, but as a means to have the Holy Ghost, rendered another and essential of water equally essential to be of avail.

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